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Specimen Verses
from versions in different
Languages and Dialects

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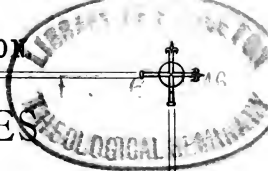
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CENTENNIAL EXPOSITION



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SPECIMEN VERSES

FROM VERSIONS IN DIFFERENT

LANGUAGES AND DIALECTS

IN WHICH THE

Holy Scriptures

HAVE BEEN PRINTED AND CIRCULATED BY THE

AMERICAN BIBLE SOCIETY

AND THE

BRITISH AND FOREIGN BIBLE SOCIETY.



"The Lord gave the word: great was the company of those that published it."

SECOND EDITION, ENLARGED.

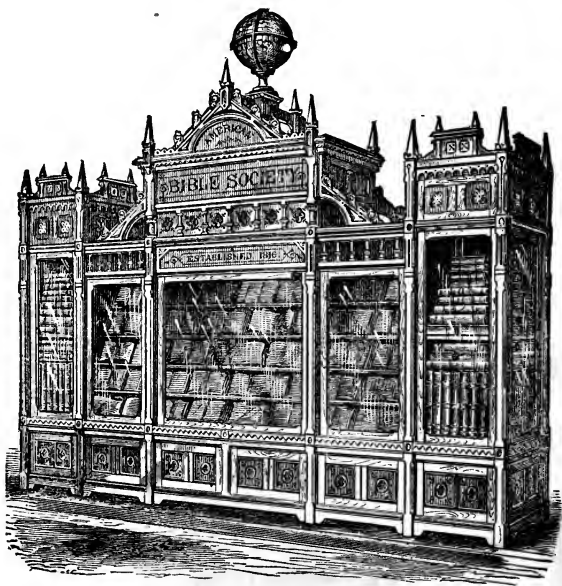
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1885.

NEW ORLEANS, 1885.



NOTE.

The following specimens of versions are arranged, in general, according to the countries in which they originated. The reader begins with the languages of the British Isles, 1-6, and proceeds to the continent of Europe, 7-68. After the languages of Asia, 69-162, and of the Islands, 163-185, will be found those of Africa, 186-217, and finally those which are peculiar to the American continent, 218-242.

In many cases, as will be noticed, the specimen is repeated to show the different alphabets or characters which the people use. The Turkish version, for example, is prepared for Moslems in the Arabic letter, but for Armenians an entirely different form is needed, and for Greeks yet another. See Nos. 48-50.

1. ENGLISH.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

2. GAELIC.

(*Highlands of Scotland.*)

Oir is ann mar sin a ghràdhaich Dia an saoghal, gu'n d'thug e 'aon-ghin Mhic féin, chum as ge b'e neach a chreideas ann, nach sgriosar e, ach gu'm bi a'bheatha shiorruidh aige.

3. IRISH.

Oir is mar sin do ghrádhú, Dá an domhan, go dtug sé a éinígein Mhic féin [féin], ionnús gídh bé chreideas ann, nach rachadh sé a muga, achd go mbeith an bheatha shiorruidhe aige.

4. IRISH (*Roman*).

Oir is mar so do ghrádhúigh Dá an domhan, go dtug sé a éinghein Meic fein, ionnus gídh bé chreideas ann, nach rachadh sé a muga, achd go mbeith an bheatha shiorruidhe aige.

5. MANX.

(*Isle of Man.*)

Son lheid y ghraih shen hug Jee da'n theihll, dy dug eh e ynrycan Vac v'er ny gheddyn, nagh jinnagh quoi-erbee chredjagh aynsyn cherraghtyn, agh yn vea ta dy bragh farraghtyn y chosney.

6. WELSH.

Canys felly y carodd Duw y byd, fel y rhoddodd efe ei unig-anedig Fab, fel na choller pwy bynnag a gredo ynddo ef, ond caffael o hono fywyd tragywyddol.

SPECIMEN VERSES.

7. BRETON. *(Brittany.)*

Rag evel-se eo en deus Doue caret ar bed,
ma en deus roed e Vab unik-ganet, evit na
vezo ket collet pioubenag a gred ennan, mes
ma en devezo ar vuez eternal.

8. FRENCH.

Car Dieu a tellement aimé le monde, qu'il
a donné son Fils unique, afin que quiconque
croit en lui ne périsse point, mais qu'il ait la
vie éternelle.

9. FRENCH BASQUE. *(Pyrrhenees.)*

Jaincoac eeen hain maite içan du mundua,
non eman baitu bere Seme bakharra, amorea
gatic norcere sinhesten baitu hura baithan gal
ez dadin, bainan çan deçan bethiereco bicia.

10. SPANISH.

Porque de tal manera amó Dios al mundo,
que haya dado á su Hijo unigénito; para que
todo aquel que en él creyere, no se pierda,
mas tenga vida eterna.

11. CATALAN. *(Eastern Spain.)*

Puix Deu ha amat de tal modo al mon, que
ha donat son unigenit Fill, á fi de que tot
hom que creu en ell no peresca, ans be tinga
la vida eterna.

12. SPANISH BASQUE.

Alchatuco naiz, eta juango naiz nere aitagana,
eta esango diot: Aita, pecatu eguin nuen cerua-
ren contra, eta zure aurrean.—(*Luke* xv. 18.)

13. SPANISH BASQUE (Guipuscoan Dialect).

Joaten ceratela bada eman zayozcatzute era-
cutsiac jende guciai: batayatzen dituzutela Ai-
taren, eta Semearen, eta Espiritu santuaren
icenean.—(*Matt.* xxviii. 19.)

JOHN III. 16.

14. GITANO. *(Spanish Gipsies.)*

Mangue ardiñelaré, y chalaré al batusch, y le penaré: Batu, he querdi crejete contra o Tarpe y anglal de tucue.—(*Luke xv. 18.*)

15. PORTUGUESE.

Porque de tal maneira amou Deos ao mundo, que deo a seu Filho unigenito; para que todo aquelle que nelle crê, não pereça, mas tenha a vida eterna.

16. ICELANDIC.

Því svo elskaði Guð heiminn, að hann gaf sinn eingetinn Son, til þess að hver, sem á hann trúir, ekki glatist, heldur hafi eilíft líf.

17. NORWEGIAN.

Thi saa haver Gud elstet Verden, at han haver givet sin Søn den eenbaarne, paa det at hver den, som troer paa ham, ikke skal fortabes, men have et evigt Liv.

18. SWEDISH.

Thi så älskade Gud werldena, att han utgaf sin enda Søn, på det att hwar och en, som tror på honom, skall icke förgås, utan få ewinnerligit lif.

19. NORWAY-LAPPONESE (or Quanian).

Dastgo nuft rakkasen ani Ibmel mailme, atte barnes sãn addi, dam aino, amas juokkaš, gutte su ala ässko, lapput, mutto vai agalaš ællem sãn äžuši.

20. LAPPONESE.

Jutte nãu etši Zubmel wãraldeb, atte soðn ulfoswaddi ainarãgatum Wardnebs, wai fart tutte, juffto jaffa so nal, i kalfa lappot ainat ädtjot elemen elemeb.

SPECIMEN VERSES.

21. RUSS LAPP.

Тэн гудйк што Иммель нит шабэший
тан альме, што иджес Альге, эхту-
шэнтма эндій, тэн варас што юкьянъ,
Кіе Сонне віер, ій майкьяхъ, а лехъ
сонне агееалмуш.

22. FINNISH.

Sillä niin on Jumala maailmaa rakastanut, että hän
andoi hänen ainoan Poikansa, että jokainen kuin usfoo
hänen päällensä, ei pidä huffuman, mutta ijanfaiftisen
elämän saaman.

23. DUTCH.

Want alzoo lief heeft God de wereld gehad,
dat hij zijnen eeniggeboren' Zoon gegeven
heeft, opdat een iegelijk, die in hem gelooft,
niet verderve, maar het eeuwige leven hebbe.

24. FLEMISH.

Want alzoo lief heeft God de wereld gehad,
dat hij zijnen eeniggeboren Zoon gaf; opdat
allen, die in hem gelooven, niet verloren wor-
den, maar het eeuwige leven hebben.

25. GERMAN.

Also hat Gott die Welt geliebet, daß er seinen einge-
bornen Sohn gab, auf daß Alle, die an ihn glauben,
nicht verloren werden, sondern das ewige Leben haben.

26. GERMAN (*Hebrew*).

דען אללז האט גאטט דיז וועלט געליעבט, דאס
ער זיינען אייגענצארגען זאסן גאב, אויף דאס
אללע, דיז אן איהן גלויבען, ניכט פערלארען
ווערדען, זאנדערן דאז עוויגע לעבען האבען.

27. LITHUANIAN.

Tai po Dievš mylėjo swietą, kad šavo wiengimmuši
funu dāwe, jeib wišši i ji tiffi ne prapultu, bet amžina
ghwata turrētu.

28. POLISH.

Albowiem tak Bóg umilował świat, że Syna
swego iednorodzonego dal, aby każdy, kto weń
wierzy, nie zginał, ale miał żywot wieczny.

29. POLISH (Hebrew).

ווארין גאט האט דאס וועלט אַזו גלייבט, דאס ער
האט גיגעבן זיין איינציגן זעהן, אז אײַטליכער
וואש גלייבט אן איהם זאל נישט פֿר-לורין ווערין,
גייערט ער זאל האבן דאס אייביגן לעבן:

30. WENDISH (Upper). (Lusatia.)

Wschetoj tak je Boh ton Šmjet lubowal, so won
šwojeho jenicžeho narodženeho Šhyna dal je, so blychu
šchizh, tiž do njeho twerja, šhubeni nebyli, ale wječnje
žiwjenje mjeli.

31. WENDISH (Lower). (Lusatia.)

Wscheto tak jo Bohg ten šwět lubowal, až won
šwojogo jadnoporozonego šhyna dal jo, abú schyfe
do nogo twereje, šgubone nebūli, ale to nimerne žiwene
méli.

32. BOHEMIAN.

Nebo tak Bůh milowal swět, že Šyna sweho gedno-
rozeného dal, aby každy, kdož twěř w něho, nezahynul,
ale měl žiwot wěčný.

33. HUNGARIAN.

Mert úgy szereté Isten e' világot, hogy az ő
egyetlenegy szülött Fiját adná, hogy minden,
valaki hiszen ő benne, el ne vesszen, hanem
ör k életet vegyen.

SPECIMEN VERSES.

34. HUNGARIAN-WENDISH. *(Wends in Hungary.)*

Ar je tak lübo Bôg ete szvêt, da je Sziná szvo-
jega jednorodjenoga dáo, dá vszáki, kí vu nyem
verje, sze ne szkvarí, nego má 'zítek vekivecsni.

35. SLOVENIAN.

Kajti tako je Bog ljubil svet, da je sina
svojega edinorojenega dal, da kdorkoli veruje
va-nj, ne pogine, nego da ima večno živiljenje.

36. LATIN.

Sic enim Deus dilexit mundum, ut Filium
suum unigenitum daret, ut omnis qui credit
in eum non pereat, sed habeat vitam eternam.

37. ITALIAN.

Perciocchè Iddio ha tanto amato il mondo,
ch'egli ha dato il suo unigenito Figliuolo,
acciocchè chiunque crede in lui non perisca,
ma abbia vita eterna.

38. ROMANESE (Oberland). *(Switzerland.)*

Parchei Deus ha teniu il mund aschi car, ca el
ha dau siu parsulnaschiu figl, par ca scadin, ca crei
en el, vomí buc á perder, mo hagi la vita perpetna.

39. ROMANESE (Enghadine). *(Switzerland.)*

Perche chia Deis ha taunt amâ 'l muond, ch'el
ha dat seis unigenit Filg, aciò chia scodün chi
craja in el nun giaja à perder, mo haja vita eterna.

40. PIEDMONTESE.

Përché Iddiou a l ha voulsù tantou ben al
mound, ch'a l ha dait so Fieul unic, për chë
chiounque a i prësta fede a perissa nen, ma
ch'a l abbia la vita eterna.

JOHN III. 16.

41. VAUDOIS.

(*Waldenses,
N. Italy.*)

Perqué Diou ha tant vourgù bén ar mount, qu'a
l ha dounà so Fìll unic, per que quionqu'è cré en
el perissé pâ, mà qu'a l'abbia la vita éternella.

42. MALTESE.

Ghaliex Alla hecca hab id dinia illi tâ l'Iben
tighu unigenitu, sabiex collmìn jemmen bih
ma jintilifx, izda icollu il haja ta dejem.

43. GREEK (Ancient).

Οὕτω γὰρ ἠγάπησεν ὁ Θεὸς τὸν κόσμον,
ὥστε τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἔδωκεν, ἵνα
πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται, ἀλλ'
ἔχῃ ζωὴν αἰώνιον.

44. GREEK (Modern).

Διότι τόσον ἠγάπησεν ὁ Θεὸς τὸν κόσμον,
ὥστε ἔδωκε τὸν Υἱὸν αὐτοῦ τὸν μονογενῆ, διὰ
να μὴ ἀπολεσθῇ πᾶς ὁ πιστεύων εἰς αὐτὸν,
ἀλλὰ νὰ ἔχῃ ζωὴν αἰώνιον.

45. GREEK (Modern) (Roman).

Sicothis thelo ipaghi pros ton patera mu, ke
thelo ipi pros afton, Pater, imarton is ton ura-
non ke enopion su.—(*Luke xv. 18.*)

46. ALBANIAN (Gheg).

Sepsë Perëndia kaki e dešti botëne, sã da
Birin' e vet, vetëm-l'ëminë, për mos me uvdierë
g'iθë-kuš t'i besoyë, por te ketë yetë të pa-
söseme.

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47. ALBANIAN (Tosk).

Σὲ ψὲ Περντία κάκε ἐ δέσσι πότενε, σὰ
κὲ δὰ τὲ πῖρρ' ἐτιγ τὲ βέτεμινε, κὲ τζῖλι
δὸ κὲ τὲ π̣εσόγγε ντὲ αῖ τὲ μὸς χουμπάσε,
πὸ τὲ κέτε γέτεν' ἐ πα̣ σόσουρε.

48. TURKISH (Arabic).

زیرا الله دنیائی بو قدر سودی که
کندی ابن وحیدنی ویردی تا که آکا
هر ایماز ایدن هلاک اولیوب انجق حیات
ابدیهیه مالک اوله.

49. TURKISH (Greek).

Zíra Ἀλλάχ ἰθὺνγιαγιῇ ποὺ κατὰρ σεβτί
κι, κεντὶ πῖριτζικ 'Ογλουνοὺ βερτὶ, τάκι χερ
ὄνὰ ἰνανὰν, ζάϊ ὀλμαγια, ἴλλα ἐπέτι χαῖατὰ
μαλὶκ ὀλά.

50. TURKISH (Armenian).

Ռիբա Վլաս տիւնեայը պու գատար սէփտի քի
քէնտի խան ի վահտիսի վերտի, Թա քի անա հէր իման
էտէն հէլք օլմայըպ, անձագ հայաթ ք էպէտիլէյէ մալք
օլա :

51. SPANISH (Hebrew). (Spanish Jews in Turkey.)

כורקי חנסי חמו חיל דייו חה חיל מונדו חסטה דחר
חה סו חינו ריגחלדו פחרה קי טודו חיל קי קריאי
חין חיל נו סי דיכידרה סינו קי טינגה צידה די
סייחכרי.

JOHN III. 16.

52. ROUMAN (*Roman*).

(*Danubian
Prov.*)

Caci așa a iubit Dumnezeu lumea, încat a dat
pre Fiiul seu cel unul-nascut, ca tot cel ce crede
in el și nu se pierde, ci și aiba viața eterna.

53. ROUMAN (*Cyril character*).

Къѣ аша а іѣвит Дѣмнезеѣ lumea, къ а дат пе Фііѣл
сѣѣ чел ѣнѣлѣнѣскѣѣ, ка тот чел че crede ꙗн ел сѣ пе
деарѣ, чи сѣ аѣѣѣ вѣиадѣ вечникѣ.

54. RUTHENIAN. (*Little Russia*.)

Вставши нѣѣдѣ до ѣтѣѣ мѣѣѣѣ, і
зкажѣ іемѣ: Отче, згрѣшив іем прѣтѣѣ
неба і передѣ тѣѣѣѣ.—(*Luke xv. 18.*)

55. SERVIAN.

Јер Богу тако омиље свијет да је и
сина својега јединороднога дао, да ни
један који га вјерује не погине, него
да има живот вјечни.

56. CROATIAN.

Jer Bogu tako omilje svijet da je i sina
svojega jednorodnoga dao, da ni jedan koji
ga vjeruje ne pogine, nego da ima život vječni.

57. BULGARIAN.

Защото Богъ толкозь възлюби свѣтъ-
тъ, щото даде Сына своего единородна-
го, за да не погыне всякой който вѣру-
ва въ него, но да има животъ вѣченъ.

SPECIMEN VERSES.

58. SLAVONIC.

ТАКѢ БО ВОЗЛЮБИ БѢЗЪ МІРЪ, ІАКѢ
И СНА СВОЕГО ЕДИНОРОДНАГО ДАЛЪ ЕСТЬ,
ДА ВСАКЪ ВѢРЪАИ ВЪ ОНЬ, НЕ ПОГІБ-
НЕТЪ, НО ІМАТЬ ЖИВОТЪ ВѢЧНЫЙ.

59. RUSSIAN.

Ибо такъ возлюбилъ Богъ міръ, что
отдалъ Сына своего едиnorodнаго, дабы
всякій, вѣрующій въ Него, не погибъ, но
имѣлъ жизнь вѣчную.

60. ESTHONIAN (Reval). (*Russia.*)

Seft nenda on Jummal ma-ilma armaſtanub, et
temma omma aino ſündinub Koia on annub, et üſſti,
teſ temma ſiſſe üſſub, ei pea hutta ſama, waid, et igga-
wenne ello temmal peab ollema.

61. ESTHONIAN (Dorpat).

Seft nida om Jummal ſebda ilma armaſtanu, et
temma omma aino ſündinu Koiga om andnu, et ſit,
tea temma ſiſſe üſſwa, hutta ei ſa, enge iggawest ello
ſawa.

62. LETTISH. (*Livonia.*)

Un tāt ļoti Dēvš tā paſauli mihlējis, tā wiņſch
ſatvu paſchu wēnņpeēdſummuſchu Dēlu irr dēwiš, tā
wiſſeem teem, kaš tizz eēſch wiņna ne buhš paſuſteēš,
bet tā muhſchigu dſihwoſchānu dabbuht.

63. KARELIAN. (Finland.)

Нійнъ ана валгуѡвъ шійнъ валгіѣ
инегмизіѣнъ іѣшшя, ю ана няхшіяйс
шіянъ гювяшъ азіѣшъ: и кійшѣшшяйс
шіянъ Туѣшшуѡ, кумбане онъ шайвага-
ппша.—(*Matt. v. 16.*)

64. ZIRIAN, or Siryenian. (Finns about Vologda.)

Сыдзи медѣ югѣаласѣ тіанѣ югы-
дѣ мортѣасѣ водзинѣ, медѣ адзасны
тіанлысѣ вѣрѣ керѡмѣасѣ, и ошка-
сны батесѣ тіанлысѣ, коды небѣ-
сасѣ вылынѣ.—(*Matt. v. 16.*)

65. SAMOGITIAN. (Wilna.)

Mesa taipo Dievas numilėjo svieta, jog Sunu savo
viengimusi dave: idant kietvienas, turis ing ji tik, ne
pražutu, bet turėtu amžina gyvenimą.

66. MORDVIN.

Сѣксъ исшѣ вѣчкизе Пѣзъ масѣбронѣ
ѣрицяшъ, мѣксъ мѣксызе цѡранзо сонѣ
скѣмонъ шѣчшуманъ, шшѡбы ѣрѣвѣ кѣмиця
лѣнгозонзо авѡль юма, но ѡлевель пѣн-
гень ѣрѣмосѡ.

SPECIMEN VERSES.

67. TCHEREMISSIAN. (Finns on the Volga.)

Теньгѣ ярашѣнь Юма сандѣликамъ,
шшѣ йкъ шкѣ ѣргажамъ пѣшъ, сѣкай
иняньша шѣдаланъ инже-ѣмъ, а ѣлеже
варѣ мучѣшдѣма кѣрумъ мѣчка.

68. TCHUWASH. (Volga.)

Сяплѣ іѣрѣдре Тѣра Эдемя, што барзѣ
ху ѣвылне пѣрь сѣрѣдныне, штобы поръ
иняняггѣнь онѣ анъ пѣдтаръ, а ѣсрѣдаръ
іѣмюръгѣ бѣрназя.

69. WOTJAK. (W. Siberia.)

Озѣ медъ пиштѣзъ югѣтъ-тѣ тилѣдъ
адѣмиіѣсѣзѣинъ, собѣ медъ адзѣіѣзъ
дзѣцъ уждѣсъ тилѣдъ, сѣ-но медъ сѣіѣтозы
Аилѣ, кудѣзъ инъ вылѣнъ.—(Matt. v. 16.)

70. WOGUL. (Ural Mountains.)

Ти-саувт Тѣрим ѣрептѣстѣ мѣрма сто
еле-мѣстѣ ѣкутѣлим пувта, исто сокин-
кар, кон агтѣ тѣве, ат пи колни, а инра
лилма контѣтѣ.

71. ORENBURG, or Kirghise Tartar.

زیراکہ خدا جہان نی اول قدر سویدی کہ بر دوغمش اوغلین یزدی
کہ ہرکیم آنکا ایشانسا ہلای بولمایا لکن ابدی حیاتنی بولا .

72. OSSETINIAN. (*Caucasus.*)

Цæмæйдæридтæр Хуцау æфгæ бафарста дунеи, æмæ
 Јæ јунаггүрд Фыртыдæр радта ымæн, цæмæј Уј фæј
 ырпа, уј ма фесæфа, фæлæ ип уа æнұсон цард.

73. HEBREW.

כי כה אהב אלהים את־העולם כי־נתן את־
 בנו היחיד למען כל־המאמין בו לא יאבד
 כי אם־חיי עולם יהיו לו :

74. ARMENIAN (*Ancient.*)

Եւ ի այնպէս սիրեաց Աստուած զաշխարհ՝ մինչև զՈրդին իւր միածին ետ. զի ամենայն որ հաւատայ ՚ի նա՝ մի՛ կորցէ, այլ ընկալօր զկեանսն յաւիտենականս.

75. ARMENIAN (*Modern.*)

Ինչու որ Աստուած անանկ սիրեց աշխարհը մինչև որ իր միածին Որդին տուաւ. որ ամէն ո՛վ որ անոր հաւատայ՝ չկորսուի, հապա յաւիտենական կեանք ունենայ :

76. ARMENIAN (*Ararat.*)

Պատճառն որ՝ Աստուած էնպէս սիրեց աշխարհքին՝ մինչև որ իրան միածին Որդին տուաւ. որ ամէն ով որ հաւատայ նորան՝ չըկորչի, այլ յաւիտենական կեանքըն ընդունի :

77. GEORGIAN.

რამეთუ ესრეთ შევიუტარნ ღმერთ-
მან სოფელი ესე, ვითარმედ ბეცნ
თჳსი მხოლოდ შობილი მოჰსცნ
მას, რათა უოგელსა რომელსა ჰრ-
წმენეს იგი არნ წარჰსწყემდეს, არა-
მედ აჟუნდეს ცხოვრებან საუკუნო.

78. KOORDISH.

Զըմա քո խօտէ վուսան
Հուպանտ տընէ, Հաթա քո
Եէքլա Գուռէ խօ տա, Վը Հէր
քի քո Ժէռա իման պինն վու-
նտա նն պն, Լէ Ժը էպէտի
Հայաթռա մալէք պըպն.

79. AZERBIJAN.

چونکہ الله دنیائی بو قدر سودی که
اوزیکانه اوغلنی ویردی تا که اونه هر
ایمان کتورن هلاک اولیه اما ابدی
حیاته مالک اوله.

80. TURKISH TARTAR, or Karass. (*Astrakhan.*)

زیر الله دنیایی شویله سودیکه کندو بریچک اوغلین وپودی تا که هرکم
اگا اینانورسه هلاک اولمیه اقا ابدي دیرلکی اولا .

81. ARABIC.

لَإِنَّهُ هَكَذَا أَحَبَّ اللَّهُ الْعَالَمَ حَتَّى بَدَلَ ابْنَهُ
الْوَحِيدَ لِكَي لَا يَهْلِكَ كُلُّ مَنْ يُؤْمِنُ بِهِ بَلْ
تَكُونُ لَهُ الْحَيَاةُ الْآبِدِيَّةُ.

82. ARABIC (*Hebrew*). (*Jews in Syria, Yemen, &c.*)

פאנה הכדא ירב אללה אלעאלם חתי בדל
אבנה אלוחיד לכילא יהלך כל מן יומן בה
בל יכון לה חיואה אלאבד:

83. ARABIC (Carshun). (*Mesopotamia, &c.*)

١٠ حيا امة الله الحاكم مهاب
 حيا امة الله المهيمن حيا
 حيا مع مهاب حيا . حيا مع
 حيا مع مهاب .

84. SYRIAC (Ancient).

[illegible]

SPECIMEN VERSES.

85. SYRIAC (Modern).

شَعْنَت دِهْهَاجْجَ صَمِيحْجَ نَكْتَمَ لَنْحَمَ : دَنْجَب دَنْخَذَهْهَ
 بَحْنَمَ مَسْجَدَ : دَخَلْ نَم دِهْهَمِجَ حَيَّسَ كَرِ اَلْجَدَ : يَلْزَ اَلْهَمِجَ
 دِهْهَسَ بَيْتَهْ دَلْاَلْجَدَ .

86. PERSIAN.

زیرا که خدا آفرد جهان را دوست داشت
 که فرزند یگانه خور را ارزانی فرمود تا که
 هر کس که بر او ایمان آورد هلاک نشود
 بلکه زنده گانی جاوید یابد

87. PERSIAN (Hebrew). (*Jews in Persia.*)

זיירא כה כדא אן קדר גהאן רא דוסת דאשת
 כה פרזנר יכאנה' כוד רא ארזאני פרמוד כה
 חא הר כס כה בר או אימאן אורד חלאך
 נשוד בלכח זנדנאני גאורד יאבד:

88. PUSHTOO, or Afghan.

څلره چه خداي دنيالره دارنلې مينه کړي
 ده چه هغه خپل يوه پيدا شوي زوي لره
 ورکړه چه هر يوسري چه يهغه باند يقين
 کوي هغه دهلک نشي ليکن بي نهايته
 ژوندون دمومي *

89. SANSKRIT.

ईश्वर इत्थं जगददयत यत् स्वमद्वितीयं
तनयं प्राददात् यतो यः कश्चित् तस्मिन्
विश्वसिष्यति सोऽविनाश्यः सन् अनन्तायुः
प्राप्स्यति ।

90. URDU, or Hindustani (*Arabic*).

کیونکہ خدا نے دنیا کو ایسا پیار کیا ہی کہ
اُس نے اپنا اکلوتا بیٹا دے دیا تاکہ جو کوئی
اُس پر ایمان لاوے ہلاک نہ ہووے بلکہ
حیات ابدی پاوے .

91. URDU (*Persian*).

کیونکہ خدا نے جہان کو ایسا پیار کیا ہے کہ اُنسی
اپنا اکلوتا بیٹا بخشا تاکہ جو کوئی اُس پر ایمان لاوی
ہلاک نہ ہووے بلکہ ہمیشہ کسی زندگی پاوی

92. URDU (*Roman*).

Kyūnki Khudā ne jahān ko aisā piyār kiya
hai, ki us ne apnā iklautā Betā baḥshā, tāki
jo koī us par imān lāwe, halāk na howe balki
hamesha kī zindagī pāwe.

93. BENGALI.

কেননা ঈশ্বর জগতের প্রতি এমন প্রেম করিলেন, যে আপনার
অদ্বিতীয় পুত্রকে দান করিলেন; যেন তাঁহাতে বিশ্বাসকারি
প্রত্যেক জন নিশ্চয় না হইয়া অনন্ত জীবন পায় ।

100. HINDI, or Hindui.

क्योंकि ईश्वरने जगतको ऐसा प्यार किया
कि उसने अपना एकलौता पुत्र दिया कि
जो कोई उसपर विश्वास करे सो नाश न
होय परन्तु अनन्त जीवन पावे ।

101. HINDI (Kaithi).

क्योंकी इसन ने जगत पन प्रेसो पनीत की, की उसने अपना
एकलौता पुत्र दीया की जो कोई उस पन वीसवास लावे सो
नाश न होवे पन्तु अनन्त जीवन पावे ।

102. SINDHI (*Arabic*). (*Western India*.)

چا کان تہ خدائے جہان کی اہر و پیارو رکیو
جو پہنچو ہیکڑوئی جٹل پتہ ثناء تہ
جیکو کو تنہ تی و پساہ آپی سو چتہ
نہ تہی و پتر ہمیشہ جٹل لہی

103. SINDHI (*Gurmukhi*).

हा धा उद्योमूर जग़ाउ धे एिग़ने पिआरे रਖमे जे परजे
गिरिजे एी जलअल पुट डिनाएँ उ जेरे रे उनि उ देमाग़
आते मे नामु न धिये देउरि मरा ज़िअल लहे ॥

104. MOULTAN, or Wuch, or Ooch.

2424 64820 22020 45 35 448 23 26 4520
444 52 442 4220 43 26 30 5852 42 46 45
33 46363 28250 45 24 20 42 48 42 32 44 42 2

SPECIMEN VERSES.

105. PUNJABI, or Sikh.

ਕਿਉਰਿ ਪਰਮੇਸਰ ਨੈ ਜਗਤ ਨੂੰ ਅਜਿਤਾ
ਪਿਆਰ ਕੀਤਾ, ਜੇਉਸ ਨੈ ਆਪਲਾ
ਇਕਲੋਤਾ ਪਤ੍ਰ ਦਿਤਾ; ਤਾਂ ਹਰੇਕ ਜੇ ਉਸ
ਪੁਰ ਪਤੀਤ, ਤਿਸ ਦਾ ਨਾਮ ਨਾ ਹੋਵੇ, ਸਗਲਾਂ
ਸਦੀਪਕ ਜੀਉਲ ਪਾਵੇ ।

106. GOND. (Central India.)

ਆਹੁਨੇ ਸੀਬਾ ਰਝਾਰੇ ਆਦਮੀਕੋਨਾ ਸੁਭੇ ਬਸਕੇ ਮਾਝੈ ਇਨੇ ਲਿਖ
ਕਿ ਖੋਕੇ ਸੀਬਾ ਮਲੇ ਕਾਸਰਧ ਫੁਲੀਯੁਨ ਸੀਬੇਰ ਬਗੀਚਾਬੀ ਦਾਦਾਨਾ
ਗੁਯਾਨੁਬਾਦ ਕੀਰ ॥

(Matt. v. 16.)

107. NEPALESE, or Parbutti.

ਕਾਹਾ ਇੰਬਰਲੇ ਦੁਨਿਧਾਲਾਇ ਏਲੋ ਪਿਧਾਰੋ ਗਯਾ ਕਿ ਤਲਲ ਬਾਸ਼ਨਾ
ਏਕਪੈਦਾ ਛੋਰਾਲਾਇ ਦਿਧੋ ਕਿ ਜੋ ਵਰੇਕ ਮਾਨਿਸ਼ ਤਸਮਾਧੀ ਵਿਧਾਸ਼
ਗਏਛਨੁ ਖੋ ਨਾਸ਼ ਨ ਹੋਤਨੁ ਜਰ ਬਨਨਜਿਨ੍ਦਗੀ ਪਾਤਨ ।

108. TELUGU. (S. E. India.)

ਯੇਂਦੁਕੰਠੈ ਦੇਵੁਡੁ ਰੋਕੰਮੁ ਪ੍ਰੇਮਿੰਚੁਠੁ
ਯੇਰਾਯੰਠੈ—ਅਯੁਨ ਯੰਦੁ ਵਿਭਾਸ਼ਮੁੰਚੈ
ਪ੍ਰਥਿਵਾਦੁਨੁ ਨਸਿੰਚਕ ਨਿਥਯਜੰਵਮੁ ਪ੍ਰਾਂਦੇਕੋ
ਰਕੁ ਥਨ ਜਨਿਤੈਕ ਖੁਮਾਰੁਨਿ ਯਿਚੈਨੁ .

109. CANARESE. (Mysore.)

ਓਰਾਰੋਂਦਰੇ ਅਵੇਨ੍ਯੋ ਵਿਭਾਸ਼ਵਿਧੁਵੇਵੇਰੇਲ੍ਲਰੁ ਨਾਰੋ
ਨੇਵਾਗੇਰੇ, ਨਿਥ੍ਯੋ ਜੀਵੇਵੇਨੁਧੋ ਚੋਂਦੁਵੇ ਬਗੇਰੇ,
ਦੇਵੇਰੁ ਬਭ੍ਯਨਾਗੁ ਚੋਂਭ੍ਯੇਰੇ ਰੇਨ੍ਧੋ ਮੁਗੇਨੇਨੁਧੋ
ਰੋਂਦੁਵੇ ਛਾਗੇ, ਰੋਂਦੇਰੇਵੇਨੁਧੋ ਅਵ੍ਧ੍ਯੋ ਪ੍ਰੇਰਿ ਮੋਰਾ
ਦੇਨੁ .

110. SINGHALESE. (Ceylon.)

මක්කිසාද උනිගුණ්සේ අදාලා ගන්නා පිස-
ලෙලාම චිකාස නොව සදකාල චිකාස ලබන
රිකිස දෙවියනිගුණ්සේ තමනිගුණ්සේගේ ඒක
රාතරුකුලා දෙමිත් ලොවට සිටිමන කරුනා කල
සේක.

111. PALI.

ကသ္မာတံသဒ္ဓဟဉ္စိ၊ သဗ္ဗေ အဓိနာသေတွာ
အနုဉ္စိတြိနံလဘိတုံ ဒေဝေါ သကေကဋ္ဌာတ
ပုတ္တံ ဒတွာ လောဘကမေတ္တာကပေမေသိ။

112. TAMIL.

தேவன், தம்முடைய ஒரேபேருண் குமாரனை விசுவாசிக்கிறவன் எவனோ அவன் கெட்டுப் போகாமல் நித்தியச் சீவனை அடையுமாட்டான், அவனாத் தந்தருளி, இவ்வளவாய் உலகத்திலே அன்புசுடர்ந்ததாம்.

113. DAKHANI, or Madras Hindustani.

اور خدا کہا کہ آسمان کی چوڑان میں روشنیاں ہوں گی
کہ دن کو رات سے جدا کریں اور پے بشتائیوں اور زماتوں
اور دنوں اور برسوں کے باعث ہوں گی۔ (Gen. i. 14.)

114. MALAYALAM. (Travancore.)

എന്തുകൊണ്ടെന്നാൽ, ദൈവം തന്റെ ഏകജാതനായ പുത്രനെ, അപനിൽ വിശ്വസിക്കുന്നവൻ ഒരുത്തനും നശിച്ചുപോകാതെ, നിത്യജീവൻ ഉണ്ടാകെണ്ടെന്നതിന, തരുവാൻ തക്കവണ്ണം എത്രയും ലോകത്തെ സ്നേഹിച്ചു.

SPECIMEN VERSES.

115. TULU. (*W. of the Mysore.*)

దాయేగందందాళా యడ నంబనాయే యేకల్లు
నాడేనాదమోవందే నిశ్య జీవయ్యుచా యేలూదు.
మృశేశ్శదేలిరతన వోరియంద మటిమగన శారియే.
రేలశాశగయింజ్య ప్రేలిమశి.

116. MARATHI. (*Western India.*)

कां तर देवाने जगावर एवढी प्रीति केली
कीं, त्याने आपला एकुलता पुत्र दिल्हा,
यासाठीं कीं जो कोणी त्यावर विश्वास
ठेवितो त्याचा नाश होऊं नये, तर त्याला
सर्वकालचें जीवन व्हावें.

117. MARATHI (*Modi.*)

~~प्रंतर देवने जगावर एवढी प्रीति केली, त्याने
आपला एकुलता पुत्र दिल्हा, यासाठीं जो जो
त्यावर विश्वास ठेवितो त्याचा नाश होऊं नये,
तर त्याला सर्वकालचें जीवन व्हावें.~~

118. GUJERATI.

કેમકે દેવે જગત પર એવડી પ્રીતિ કિધી, કે
તેણે પોતાનો એકાકીજનિત પુત્ર એ શાસ્ત્ર આપે.
કે, જે કોઈ તે પર વિશ્વાસ કરે તેનો નાશ ન
થાએ, પણ અનંત જીવન પામે.

119. PARSI-GUJERATI.

કેમકે ખોદાએ દુનીઆ પર એવો પીઆર કરીધો
કે તેણે પોતાનો એકાકીજનીત બેટો એ
વાસતે આપીઓ કે, જે કોઈ તેના ઉપર
એતકાદલાવે તે હુલાક ન થાએ, પણ હુમેરાની
હંદગી પામે.

120. INDO-PORTUGUESE. *(Colonies in Ceylon.)*

Parqui assi Deos ja ama o mundo, qui elle
ja da sua só gerado Filho, qui quemseja lo cré
ne elle nada ser perdido senão qui lo acha vida
eterno.

121. ASSAMESE.

ચિર માનુહ મુતલક વિશ્વાસ રહે જેહે સિવિનાશ્ સર્વસાજ ન હર
રિત અનલ આયુદ્ધ હય એ કાલન મેનુદે આશ્રિત અગ્નિ
જાત બ્રહ્મ દિને તેઉ એ રત્ન જગતલે ઘેનહ રહિન ।

122. KHASSI. *(Eastern India.)*

Naba kumta U Blei u la feit ia ka pyrthei,
katba u la aiti-noh ia la U Khún ia u ba-la-
khá-marwei, ba uei-uei-ruh u bangeit ha u, u'n
'nu'm jot shuh, hinrei u'n ioh ka jingim
b'ymjiukut.

123. SIAMESE.

ท้าวพระองค์เจ้าทรงรักโลกย์, ทนถึง
ประทาน บุก องค์เคี้ยวของ พระองค์, เพื่อทุกคนที่ได้ชื่ออยู่ในบุตร
นั้น, จะมีได้สืบทาย, แท้จะมีชีวิตอยู่ชั่วนิรันดร์.

SPECIMEN VERSES.

124. PEQUESE. (Burmah.)

ခရေတ်ဝံဗလး ပိုဉ်း တဲရ၊ ပဲအ် မဃလး ကွဲတန်
 ခွင် ဗိုဉ်ဂိုတဲ၊ ပဲကလောင် ခိုက် လယုင် ခန်အက် ပွဲဝါ
 ပုန်အိုတ်ညိ၊ (Gal. v. 1.)

125. BURMAN.

တုရားသခင်၏သား

တော်ကျီရံကြည်လောသုအပေါင်းထိုသည်ဗျက်မီးခြင်းထိုမရောက်၊
 အစည်ထာဝရအသက်ရှင်ခြင်းကျီရံစေခြင်းငှါတုရားသခင်သင့်မိမိ
 နှိတ်ပါးတဉ်းသောသားတော်ကျီရံစွန့်တော်မူသည့် ဟိုင်အောင်လောကီ
 သားထိုထိုချစ်သနားတော်မူ၏။

126. KAREN. (Burmah.)

အ ဂု ဂ်ဒ် အံ၊ ယွာအဲဉ်ဟိဉ်ခိဝိ တုအာဟု
 ခ်ဃိကွံဉ်အဓိခွါ အိဉ်တက ဝိ. ဒံ.ဝိ ကယဲာ်
 ပှာလာအစူ ဂ်ကုာ်နာ်ကုာ်အိ၊ တကလာ်လာ်
 ခုဉ်ဃုတဟး ဂါတဂု၊ ဒီးကနု. ဂ်တ ခ်တာ်ခူဃိ
 ထူဃိ၊ယိဉ်ဃိ.

127. BGHAI-KAREN.

တဲာ်လာကစးထး ဘဲဒ်လဲး ကဆိဉ်နဲာ် ဘဲဒ်နုက
 ဒီးဘဲဘဲဒ်သံဒ် သကမါလိာ် လဲာ်လဝး လဲးကဲး
 ယဟု၊ လဲး ကဲး တစိကမါလိာ်လဲာ်လဝး လဲး ပး
 လဲး၊ အမားခာယုဒ်ရှူးပရုံးလာ. (1 John i. 3.)

131. MALAY.

131. MALAY.

132. MALAY (*Roman*).

133. LOW MALAY, or Soerabayan. (*Batavia.*)

134. DAJAK. (Borneo.)

135. JAVANESE.

[illegible]

136. BALINESE. (*Dutch E. Indies.*)

Mapan kèto pitresnan Hida sanghyang Widi
tkèn djagaté makedjang, tka Hida nedoenang
hokané né sanoenggal kahoetoes mahi, kna
Cilang hanaké né ngandelang hi hoka boe-
hoeng naraka, nanging kna hya nepoekin
kahidoepan tan pegat.

137. SUNDANESE.

Ajeuna mah dek indit ngadeuheusan ka bapa,
sarta rek oendjoekan kijeu: Noen ama, simkoe-
ring geus tarima migawe dosa ka sawarga saréng
di pajoeneum ama.—(*Luke xv. 18.*)

138. NIAS. (*Island near Sumatra.*)

Ando wa lawá'o ira ma'afēfu: Ya'ūgō hūlō
dā sogī O'no Lōwalāni? Ba mañuā'o Ia hōrā
ando: Iāmī ande mañuā'o, mē Ia'ódō ande só
Ia andó.—(*Luke xxii. 70.*)

139. BATTA (Toba). (*Sumatra.*)

ḡḡ ḡḡḡḡḡḡḡḡ ḡḡ ḡḡḡḡḡḡḡ ḡḡ
ḡḡḡ ḡḡ ḡḡḡ ḡḡ ḡḡḡḡḡḡḡḡḡḡḡḡḡḡ
ḡḡḡ ḡḡḡḡḡḡḡḡ ḡḡḡḡḡ ḡḡḡḡḡḡḡḡ
ḡḡ ḡḡḡ ḡḡḡ ḡḡḡḡḡḡḡ ḡḡḡḡḡḡ ḡḡ
ḡḡḡ ḡḡ ḡḡḡḡḡḡḡ ḡḡ ḡḡḡḡ ḡḡ
ḡḡḡ ḡḡ ḡḡḡ

140. BATTA (Mandaheling).

ḡḡḡḡḡḡḡ ḡḡḡḡḡḡḡḡḡ ḡḡ ḡḡḡḡḡ
ḡḡ ḡḡḡ ḡḡ ḡḡḡ ḡḡḡ ḡḡḡḡḡḡḡ
ḡḡḡḡḡḡ ḡḡḡḡḡḡḡḡ ḡḡ ḡḡ ḡḡḡḡḡ
ḡ ḡḡḡḡ ḡḡḡḡḡ ḡḡḡḡḡ ḡḡḡḡḡ ḡ ḡḡ
ḡḡḡḡ ḡḡḡḡḡ ḡḡ ḡḡḡ ḡḡḡ ḡḡḡḡḡ
ḡḡ ḡḡḡḡḡḡḡ ḡ ḡḡ ḡḡḡḡḡḡḡ

SPECIMEN VERSES.

141-144. CHINESE.

141. Classical.

蓋神愛世，甚至以其獨生之子賜
之，俾凡信之者，免沉淪而得永生。

142. Mandarin.

天主憐愛世人，甚至將獨生子賜給他們，叫凡
信他的不至滅亡，必得永生。

143. Foochow
(Colloquial).

因爲神學將欸愛世間，賜獨生其仔，以致大凡信
伊其伙都賣沉淪去，是難得長長生活。

144. NINGPO (Colloquial) (Roman).

Ing-we Jing-ming æ-sih shū-kæn-zông tao
ka-go din-di, we s-lôh Gyi-zi-go doh-jiang
ng-ts, s-teh væn-pah siang-sing Gyi cū-kwu
feh-we mih-diao, tu hao teh-djôh üong-yün
weh-ming.

145-148. CHINESE.

145. Swatow
(Colloquial).

起頭的時候，耶華創造天地。○

(Gen. 1. 1.)

146. Shanghai
(Colloquial).

因為神愛世界上人，造於實蓋，拿伊獨養兒子，賞撥伊拉，以致凡係相信兒子人，勿滅脫佬得着永生。

147. Soochow
(Colloquial).

因為神實蓋愛世界上人，至於拿伊獨養兒子，賞撥俚篤，以致凡係相信俚人，勿滅脫倒得着永生。

148. AMOY (Colloquial) (Roman).

Siong-tè chiong tok-siⁿ ê Kiaⁿ siūⁿ sù sè-kan,
hō sin i ê lâng m̄ sái tīm-lūn oē tit-tiōh eng-
oah; I thiāⁿ sè-kan ê lâng kàu án-ni.

SPECIMEN VERSES.

149-152. CHINESE.

149. NANKING (Colloq.).

上帝把獨生的兒子賜
給世人，使那信他的人，
免得永遠受苦，可以得
着長久的生命。上帝愛
惜世人如此。

150. CANTON (Colloq.).

因為上帝愛世界，甚至
祂獨生之子賜過祂
地，令但凡信祂，免至
滅亡，又得永生。

151. SHANGHAI (Colloquial) (*Roman*).

Iung-wæ' Zung juk æ' s'-ka long' kuk niung
lau, soong' pæh ye kuk dōk 'yang Nie-'ts, s'
fæh kiū sa' niung, siang-sing' ye mæh, fæh
mih-t'æh lau, tuk-dzak 'ioong-'yōn wæh la'.

152. SWATOW (Colloquial) (*Roman*).

Uá aiⁿ khi-sin lái-khū uá-pē--kò, kāng i tàⁿ,
Pē a, uá tit-tsuē-tiēh thiⁿ kuā tō lú mīn-tsōiⁿ.—
(*Luke* xv. 18.)

153-154. CHINESE.

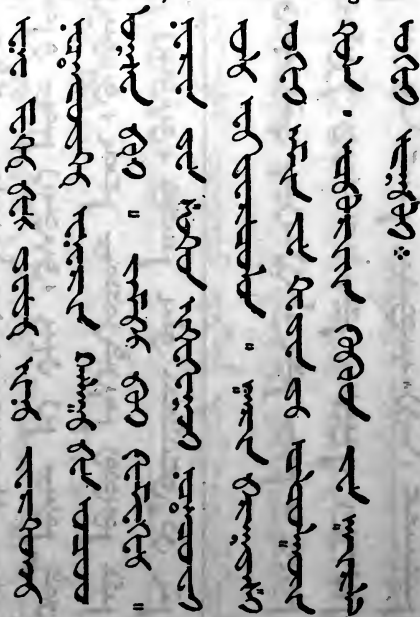
153. HAKKA (Colloquial) (*Roman*).

Thai'-fam^t yu, sin-khu', khai, tshun^t-tam, kai'
nyin₁ hau' loi₁ tshyu, nai₁, nai₁ pin, ni₁ phin₁-on,
—(*Matt.* xi. 28.)

154. CANTON (Colloquial) (*Roman*).

N^ot tsoun^t, fān, hu^t t^o n^ot l^ot tau² ko' sū^t, tui
khu^t wa² : a' pa, n^ot tak, tsui² thin, kun² a'
pa, ni^t.—(*Luke* xv. 18.)

155. CALMUC, or Western Mongolian.



The image shows the Mongolian script for the text in section 155. It consists of seven vertical columns of text, written in a traditional Mongolian script. The script is a cursive form of the traditional Mongolian script, with characters connected by horizontal lines. The text is arranged in a way that reads from right to left, with each column representing a line of the original text. The characters are black and the background is white.

156. MANCHU.

ᠠᠨᠠᠭᠤ ᠤᠯᠤᠰᠤ ᠤᠯᠤᠰᠤ ᠤᠯᠤᠰᠤ ᠤᠯᠤᠰᠤ ᠤᠯᠤᠰᠤ
 ᠤᠯᠤᠰᠤ ᠤᠯᠤᠰᠤ ᠤᠯᠤᠰᠤ ᠤᠯᠤᠰᠤ ᠤᠯᠤᠰᠤ ᠤᠯᠤᠰᠤ
 ᠤᠯᠤᠰᠤ ᠤᠯᠤᠰᠤ ᠤᠯᠤᠰᠤ ᠤᠯᠤᠰᠤ ᠤᠯᠤᠰᠤ ᠤᠯᠤᠰᠤ
 ᠤᠯᠤᠰᠤ ᠤᠯᠤᠰᠤ ᠤᠯᠤᠰᠤ ᠤᠯᠤᠰᠤ ᠤᠯᠤᠰᠤ ᠤᠯᠤᠰᠤ

157. MONGOLIAN Literary.

ᠠᠨᠠᠭᠤ ᠤᠯᠤᠰᠤ ᠤᠯᠤᠰᠤ ᠤᠯᠤᠰᠤ ᠤᠯᠤᠰᠤ ᠤᠯᠤᠰᠤ
 ᠤᠯᠤᠰᠤ ᠤᠯᠤᠰᠤ ᠤᠯᠤᠰᠤ ᠤᠯᠤᠰᠤ ᠤᠯᠤᠰᠤ ᠤᠯᠤᠰᠤ
 ᠤᠯᠤᠰᠤ ᠤᠯᠤᠰᠤ ᠤᠯᠤᠰᠤ ᠤᠯᠤᠰᠤ ᠤᠯᠤᠰᠤ ᠤᠯᠤᠰᠤ
 ᠤᠯᠤᠰᠤ ᠤᠯᠤᠰᠤ ᠤᠯᠤᠰᠤ ᠤᠯᠤᠰᠤ ᠤᠯᠤᠰᠤ ᠤᠯᠤᠰᠤ

158. MONGOLIAN
(Colloquial).

[illegible]

(Mat. xviii. 18.)

159. MONGOLIAN (Buriat Colloquial).

سر - یوگو ویت سرگو سنو لکاکسو اکرار اکم - سترارار
 مشیران صدعهرار - سنو ویران - دیریت ویر لیریریر
 سنو اکم ارار - سنو ارار - سنو ارار - سنو ارار
 سکریت ویت سنو ویرار - سنو ارار - سنو ارار - سنو ارار
 مشیران - سنو ارار - سنو ارار - سنو ارار - سنو ارار

SPECIMEN VERSES.

160. JAPANESE.

しめんが爲あり
 信ぜる者よ亡ることを無して永生を受
 せよ世の人を愛し給へり此ハ凡て彼を
 うれ神ハ子の生たまへる獨子を賜ふ

161. CHINO-JAPANESE.

凡信之者免沈淪而得永生
 蓋神愛世甚至以其獨生之子賜之俾

a 161. CHINO-COREAN.

虛心者、福矣、以天國、乃其國也

Matt. v. 3.

162. JAPANESE (Roman).

Sore, Kami no seken wo itsukushimi-tamau koto wa, subete kare wo shindzuru mono wa horobidzu shite, kagiri naki inochi wo uken tame ni, sono hitori umareshi ko wo tamayeru hodo nari.

163. MALAGASY. (*Madagascar.*)

Fa izany no nitiavan' Andriamanitra izao tontolo izao, fa nomeny ny Zanani-lahi-tokana, mba tsy ho very izay rehetra mino Azy, fa hahazo fiainana mandrakizay.

164. NARRINYERI. (*Australia.*)

Lun ellin Jehovah an pornun an Narrinyeri : pempir ile ityan kinauwe Brauwarate, ungunuk korn wurruwarrin ityan, nowaiy el itye moru hellangk, tumbewarrin itye kaldowamp.

165. MAORI. (*New Zealand.*)

Na, koia ano te aroha o te Atua ki te ao, homai ana e ia tana Tamaiti ko tahi, kia kahore ai e mate te tangata e whakaponono ana ki a ia, engari kia whiwhi ai ki te orange tonutanga.

166. NENGONE, or Mare. (*Loyalty Isles.*)

Wen' o re naeni Makaze hna raton' o re ten' o re aw, ca ile nubonengo me nunuone te o re Tei nubonengo sa so, thu deko di ma tango ko re ngome me sa ci une du nubon, roi di nubone co numu o re waruma tha thu ase ko.

167. LIFU. (*Lifu.*)

Hna tune la hnimi Cahaze kowe la fene hnengödrai, mate nyidati a hamane la Nekö i nyidati ka casi, mate tha tro kö a meci la kete i angete lapaune koi nyida, ngo tro ha hetenyi la mele ka tha ase palua kö.

168. IAIAN. (*Iaian.*)

Helang ibetengia anyin Khong ka ang mele-dran, e ame ham Nokon a khaca thibi, me me ca he ka mok ke at ame labageju kau, kame he ka hu moat ame ca ba balua.

SPECIMEN VERSES.

169. ANEITYUM. (*New Hebrides.*)

Is um ucce naiheuc vai iji pece asega o Atua
is abrai Inhal o un is eti ache aien, va eri eti
emesmas a ilpu atimi asgeig iran asega, jam leh
nitai umoh iran ineig inyi ti lep ti.

170. EROMANGA.

Mūve kīmi, mō mumpi ōvun nūriē enyx, ōvun
numpūn lō sū, wumbaptisō iranda ra nin eni.
Itemen, im ra nin eni Netni, im ra nin eni Naviat
Tumpora.—*Matt.* 28: 19.

171. FATE.

Leatu ki nrum emeromina nin, tewan kin ki
tubulua Nain iskeimau i mai, nag sernatamol
nag ru seralesok os ruk fo tu mat mou, me
ruk fo biatlaka nagmolien nag i tok kai tok
mou tok.

172. FIJI.

Ni sa lomani ira vaka ko na Kalou na kai
vuravura, me solia kina na Luvena e dua
bauga sa vakasikavi, me kakua ni rusa ko ira
yadua sa vakabauti koya, me ra rawata ga na
bula tawa mudu.

173. ROTUMAN.

Ne e fuamamau ne hanis on Oiitu se rantei,
ia na on Lee eseama, la se raksa teu ne lelea ne
maa se ia, la iris po ma ke mauri seesgataaga.

174. TONGAN. (*Friendly Islands.*)

He nae ofa behe ae Otua ki mama ni, naa
ne foaki hono Alo be taha nae fakatubu,
koeuhi ko ia kotoabe e tui kiate ia ke oua
naa auha, kae ma'u ae moui taegata.

175. NIEUÉ, or Savage Island.

Nukua pihia mai e fakaalofa he Atua mai ke he lalolagi, kua ta mai ai hana Tama fuataha, kia nakai mate taha ne tua kia ia, ka kia moua e ia e moui tukulagi.

176. SAMOAN. (*Navigator's Island.*)

Auā ua faapea lava ona alofa mai o le Atua i le lalolagi, ua ia au mai ai lona Atalii e toatasi, ina ia le fano se tasi e faatuatua ia te ia, a ia maua e ia le ola e faavavau.

177. RAROTONGAN. (*Cook's Island.*)

I aroa mai te Atua i to te ao nei, kua tae rava ki te oronga anga mai i tana Tamaiti anau tai, kia kore e mate te akarongo iaia, kia rauka ra te ora mutu kore.

178. TAHITIAN. (*Society Islands.*)

I aroha mai te Atua i to te ao, e ua tae roa i te horoa mai i ta'na Tamaiti fanau tahi, ia ore ia pohe te faaroo ia 'na ra, ia roaa râ te ora mure ore.

179. MARQUESAN.

Ua kaoha nui mai te Atua i to te aomaama nei, noeia, ua tuu mai oia i taia Tama fanautahi, ia mate koe te enata i haatia ia ia, atia, ia koaa ia ia te pohoe mau ana'tu.

180. EBON. (*Marshall Islands.*)

Bwe an Anij yokwe lol, einwot bwe E ar letok juon wot Nejin E ar keutak, bwe jabrewot eo ej tomak kin E e jamin joko, a e naj mour in drio.

SPECIMEN VERSES.

181. KUSAIEN. (*Strong's Island.*)

Tu God el lunsel fwalu ou ini, tu el kitamu
Mwen siewunu isusla natal, tu met e nu kemwu
su lalalfuni k'el elos tiu mise, a mol lalos
mapatpat.

182. GILBERT ISLANDS.

Ba e bati taniran te aomata iroun te Atua,
ma naia are e ana Natina ae te rikitemana, ba
e aona n aki mate ane onimakina, ma e na
maiu n aki toki.

183. PONAPE. (*Ascension Island.*)

Pue Kot me kupura jappa ie me a ki to ki Na
ieroj eu, pue me pojon la i, en ter me la, a en me
maur jo tuk.

184. MORTLOCK.

Pue an Kot a tane fanufan mi rapur, ie mi a
nanai na an Alaman, pue monison mi luku i ra
te pait mual la, pue ra pue uerai manau samur.

185. HAWAIIAN. (*Sandwich Islands.*)

No ka mea, ua aloha nui mai ke Akua i ko
ke ao nei, nolaila, ua haawi mai oia i kana
Keiki hiwahiwa, i ole e make ka mea manaoio
ia ia, aka, e loa ia ia ke ola mau loa.

186. ETHIOPIC.

አስዐ: ነዐዘ: አፋቶ: አገዚአብሔር:
ለዓለጥ: አስዘ: ወልደ: ጥሕዶ: ዐሀበ: ቤዛ:
ነዐ: ነሉ: ዘጥቶን: ቦቱ: ኢየሱስ:
አላ: ይረከብ: ሕይወት: ዘለዓለጥ::

187. AMHARIC. (*Abyssinia.*)

እገዚአብሔር፡ እንደሁ፡ ዓለሙን፡ ወድዋል፡
 አንድ፡ ልጁን፡ እስኪለወጥ፡ ድረስ፡ በርሱ፡
 ያሳደ፡ ሁሉ፡ እንደደጠፈ፡ የዘለለ፡
 ሕይወት፡ ትሆን ላት፡ ዘንድ፡ እንጅ፡

188. TIGRE. (*Abyssinia.*)

ከጥዚው፡ ፈትወ፡ እገዚአብሔር፡ ንዓ
 ለ፡ ክሳብ፡ ከሀብ፡ ብሕቱ፡ ንከተወለደ፡
 ወደ፡ ከደጠፈ፡ ከሁሉ፡ ዘአዋን፡
 ብኣኡ፡ ክትኾንሉ፡ እዋበር፡ ሕይወት፡
 ዘለዓለ፡

189. COPTIC. (*Egypt.*)

Παιρητ εαρ λφτ μενρε πικοςμος
 ρωστε περψυνηρι μεμαγατq ητεqτνηq
 ρηα οτοηπυβελ εθπαρτ εροq ητεq-
 ψτεατακο αλλα ητεqβι ηογωηθ
 ηελερ.

190. GALLA. (*South of Abyssinia.*)

Waka akana tshalate tshira alami, Umasa
 tokitsha aka keñe, kan isati amāne aka henbāne,
 tshenan feia aka tauffe garra duri.

191. KINIKI.

Nao ossi agomba, hikara uwe ni mana wa
 Mulungu? aka gomba, muimui munaamba, ni
 mimi endimi.—*Luke 22: 70.*

SPECIMEN VERSES.

192. SWAHILI. (*E. Coast of Africa.*)

Kwani ndivyo Muungu alivyopenda ulimwengu, akatoa na Mwana wake wa pekee, illi wote wamwaminio waupate uzima wa milele wala wasipotee.

193. SECHUANA. (*South Africa.*)

Gone Morimo o lo oa rata lehatsi yalo, ka o lo oa naea Moroa ona eo o tsècoefi a le esi, gore mofue le mofue eo o rumèlañ mo go èna, a si ka a hèla, mi a ne le botselo yo bo sa khutleñ.

194. SESUTO.

Gobane Molimo o ratile lefatsé hakālo, o le neile Mora oa oona a tsuetseng a 'notsi; gore e mong le e mong a lumelang go éena, a sè ke a fèla, a mpe a be le bophélo bo sa feleng.

195. ZULU. (*South Africa.*)

Ngokuba uTixo wa li tanda kangaka izwe, wa li nika inDodana yake ezelweyo yodwa, ukuba bonke aba kolwa kuyo ba nga bubi, kodwa ba be nobomi obungapeliyo.

196. OTIYEHHERERO. (*South Africa.*)

Me serekarere omuhingo: Yehova ua tyere ku ami;: "Ove omuatye uandye, m'eyuva ndi mbe ku koatere."—*Psalms* 2: 7.

197. KAFIR. (*South Africa.*)

Ngokuba Utixo walitanda ilizwe kangaka, wada wanika unyana wake okupela kwozelweyo, ukuze osukuba ekolwa kuye angabubi, koko abe nobomi obungunapakade.

JOHN III. 16.

198. DAMARA. (*South Africa.*)

Omukuru oty'a suverere ouye, kutya e ua opere mukoateua ue erike, auhe ngu mn kampura mu ye, ope ha panyara, nokutya ga kare nomuinyo bu ha yanda.

199. NAMACQUA. (*South Africa.*)

||Natigoseb gum Eloba [hūb-eiba gye Inamo, ob gye llēib di lguise !nai hā lgōaba gye ma, llēib !na ra tgomn hoan gā-llō tite se, χawen nī lamō ūiba ū-ha se.

200. DUALLA. (*West Africa.*)

Loba lo bo wasi ndulo, na a boli mpom mau mo Muna, na motu na motu nyi dube tenge na mo, a si manyami, 'ndi a ma bene longe la bwindia.

201. IBO. (*West Africa.*)

Ma otuāhan Tśūku hōnru ēlu'-wana na ānya, ma ya nyére otu ōli Opāraya, ma onye owūna kwérega, ogagi ēfū, ma ga ēwete ndu ēbigēbi.

202. HAUSSA. (*West Africa.*)

Don Alla ya so dunia hakkanan ūi ya bada Dansa nafari, en kowa ya yirda daūi, ba ūi gbata ba, amma ūi yi rai hal abbada.

203. NUPÉ. (*West Africa.*)

Lugo ebayetinye un nán atsi eye ezabo, a-a-le etun wangi 'yeye, a-fe džin yebo ndaye nan dan alidžana nan.—(Matt. v. 16.)

SPECIMEN VERSES.

204. YORUBA. (*West Africa.*)

Nitori ti Ọlorun fẹ araiye tobẹ ge, ti o fi
Ọmọ bíbí rẹ nikansoso fun ni pe, ẹnikení ti o
ba gbà a gbó ki yio segbé, sugbon yio ni iye
ti ko nipekun.

205. ACCRA, or Ga. (*West Africa.*)

Si neke Nyongmo sumo dse le, ake e ngô e
bi kome, ni a fô le, e hà, koni mofemo, ni heo
e nô yeo le, hie a ka kpata, si e na nanô wola.

206. TSCHI, or Twi. (*West Africa.*)

Nà senea Onyankôpon do wiase ni, se ode
ne ba a owoo no koro mǎe, na obiara a ogye
no di no anyera, na wanyã dā ñkwā.

207. MANDINGO. (*West Africa.*)

Katuko Alla ye dunya kannu nyinuyama, an
ading wulukilering di, mensating mo-omo men
lata ala, ate tinyala, barri asi balu abadaring
sotto.

208. MENDE. (*West Africa.*)

Gbāmāilẹ̀ Ngéwo iye lẹi lo ñt a ndoloi, ta lo i ngi
lẹi yakpẹi vẹni, iye joni; ta lo nūmui gbi lo ngi
họua lo a tonya, ẹ lẹkũ, ke kũnafo lẹvu lo a jo.

209. TEMNE. (*West Africa.*)

Tsa yo K'uru o por batar ara-rũ, hã o sonđ Ow'ân-
k'òn o kòm gbo sòn, káma w'úni ó w'úni, owó lánẹ-kẹ,
o tãe dinne; kéré káma o sóto a-ñěsám atabána.

JOHN III. 16.

210. BENGA. *(West Africa.)*

Kakana ndi Anyambě a tândâki he, ka Mâ-a vë Mwan' 'aju umbâkâ, na, uëhëpi a ka kamidë Mâ, a nyange, ndi a na emënâ ya egombe yëhëpi.

211. GREBO. *(West Africa.)*

Kâre kre Nyesoa nuna konâ äh nowänena, â hnyina â sëyë äh kokâ-yu donh, be nyâ be â po nâ hanhte, â neh te wanh, nëma â mu konâ-se-honhnonh kâ.

212. MPONGWE. *(West Africa.)*

Kânde Anyambië arândi ntye yinlä nli ntâ-ndinli më avenlië Oŋwanli yë wikika, inlë om' edu o bekelië avere, ndo e be doanla nl'emënlä zakânlakâ.

213. DIKELE. *(West Africa.)*

Nadiambilindí Anyambië a midinh pënzhe nyi na thadinth thatí thö tha yë mivë Miana ngwëi ngwadikika, na mutyi jëshë ngwa yë bundlië a tyi magwa, nji a bë' na thaki' th' adukwa jeshë.

214. GALLA. *(South of Abyssinia.)*

ዋዋዋን ፡ አካፍፒ ፡ ቢያ ፡ ለፈ ፡ ሥፈ ፡
ጀለተራ ፡ ፡ አለማ ፡ ሥፈ ፡ ተክቻ ፡ ሐማ ፡
ኪኑተ ፡ ፡ ከን ፡ አሳተ ፡ አመኑ ፡ ሁንፂ ፡
አካንባኒ ፡ ፡ ፈዩማ ፡ በራ ፡ በራተ ፡ አታተፍ ፡
መሊ ፡ ፡

215. BULLOM. *(Near Sierra Leone.)*

Ntunky kandirr no tre kë aniah ëboll, leh ngha ngha keh mpant no nkeleng, nu kulluh papah no, wonno cheh ko kë foy.—(*Matt. v. 16.*)

SPECIMEN VERSES.

216. EWE.

(*Gold Coast.*)

Ke ši ke nenem Mawu elōa xexe la me, bena
etšo ye nūto vidšidši deka he na, ne ame sya ame,
si exo edši ese ko la, mele tšōtšrō ge wō, nekpe
wòakpō agbè mavō la.

217. BERBER.

(*North Africa.*)

مَذِيلٌ عَلَّمَ كُنُو ذَمُولَن اَلْهَمَّ مَسْنَمَ اَتَّبَعَكُم اَرُو
اَنُونُ اَلْمَعَطِ اَلْعَالِ اَقْفَدَشْ اَمْبَابِقُونُ اَقْفَنَاوُ
اِذْبُكُ اَلرَّحِ اَلْعَالِ اَيَانُ اَقْتَسَفْسِنُ
(*Luke xi. 13.*)

218. GREENLAND.

Sillarsúb innuē Gudib taima assakigei,
Ernetue tunniullugo taukkonunga, tamarmik
taursomunga opertut tammarkonnagit, nāksaun-
gitsomigle innursútekarkollugit.

219. ESQUIMAUX.

Taimak Gudib sillaksoarmiut nægligiveit,
Ernetuane tunnilugo, illunatik okpertut tap-
somunga, assiokonnagit nungusuitomigle in-
nogutekarkovlugit.

220. CREE (*Roman*). (*British America.*)

Weya Muneto ā ispeéche saketápun uske, ké
mākw oo pauko-Koosisana, piko una tapwáto-
wayitche numoweya oo ga nissewunatisséty, maka
oo ga ayáty kakekā pimatissewin.

JOHN III. 16.

221. CREE.

ᐅᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱ
ᐱᐱᐱᐱ ᐱᐱᐱᐱ, ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ. ᐱᐱ ᐱᐱ
ᐱᐱᐱᐱᐱ, ᐱᐱ ᐱᐱ ᐱᐱᐱ ᐱᐱᐱᐱ.

222. MICMAC. (*Nova Scotia.*)

Madu Niccam teliksatus wsitecumu wedji
igunum-wedogub-unu nswiktui-bistadjul wewisul,
culaman m'sit wen tan kedlamsite utjincu, ma
unmadtjinpuw, cadu wscots apcwaaws mijadjwocun.

223. TINNE, or Chippewyan. (*Syllabic.*)

ᐱᐱᐱ ᐱᐱᐱ ᐱᐱ ᐱᐱᐱ ᐱᐱᐱ ᐱᐱᐱ, ᐱᐱ
ᐱᐱ ᐱᐱ ᐱᐱ ᐱᐱᐱ ᐱᐱ ᐱᐱ ᐱᐱᐱ ᐱᐱ ᐱᐱ,
ᐱᐱᐱᐱ ᐱᐱᐱ ᐱᐱ ᐱᐱ.

224. TINNE (*Roman.*)

Apeech zhahwaindung sah Keshamunedoo
ewh ahkeh, ooge-oonje megewanun enewh atah
tatabenahwa Kahoogwesejin, wagwain dush ka-
tapwayainemahgwain chebannahdezesig, cheah-
yong dush goo ewh kahkenig pemahtezewin.

225. TUKUDH. (*Loucheux Indians.*)

Kwugguh yoo Vittukoochanchyo nunh kug
kwikyit kettinizhin, tih Tinji chihthlug rzi
kwuntlantshi chootyin tte yih kyinjizhit rsyet-
tetgititelya kkwa, ko sheggu kwundui tettiya.

226. MALISEET. (*New Brunswick.*)

Eebüchül Nükskam edooche-moosajitpün oos-
kittkümükw wëjemelooëtpün wihwebu Ookwöösül,
wëlanan 'mseu wën tan wëlämsütük oohükëk,
skatüp üksekähawe, kãnooküloo ooteïnp askü-
mowsooagün.

SPECIMEN VERSES.

227. MOHAWK. (*N. Am. Indian.*)

Iken ne Yehovah egh ne s'hakonoronghkwa
n'ongwe, nene rodewendeghton nene raonhâon
rodewedon rohhâwak, nene onghka kiok teya-
kaweghdaghkon raonhage yaghten a-ongh-
tonde, ok denghnon aontehodiyendane ne eterna
adonhêta.

228. CHOCTAW. (*N. Am. Indian.*)

Chihowa yvt yakni a i hullo fehna kvt, kva
hosh yvmma i yimmikmvt ik illo hosh, amba ai
okchayvt bilia yo pisa hi o, Ushi achvfa illa
holitopa ya auet ima tok.

229. SENECA. (*N. Am. Indian.*)

Neh sâh'âh ne' sôh jih' ha nô'oh gwah Na'-
wên ni yôh' he'yo ân ja deh, Neh No'a wak neh''
sho' kuh sgat ho wi'yâ yâh tot gah wâh' ha o'-
gweh da wiîh heh yo ân'ja deh'; neh neh, Son'-
dih gwa'nah ot â o wa'i wa gwên ni yôs, tâh âh'
ta ye'i wah dôh', neh gwaa', nâ yô'i wa da dyeh'
â ya'go yân daht' ne' yoh heh'o weh.

230. DAKOTA. (*N. Am. Indian.*)

Wakantanka oyate kin cantewicakiya, heon
Cinhintku isnana icage cin wicaqu, qa tuwe
awacin kinhan owihanke kte sni, tuka owi-
hanke wanin wiconi yuhe kta.

231. OJIBWA. (*N. Am. Indian.*)

Gaapij shauendv sv Kishemanito iu aki, ogion-
jimigiuenvn iniu baiezhigonijin Oguisvn, aueguen
dvsh getebueienimaguen jibvnatizisig, jiaiat dvsh
iu kagige bimatiziuin.

232. MUSKOCHEE. (*N. Am. Indian.*)

Hesaketvmese ekvnv vnokece mahet omekv,
Eppuce hvmkuse heckuecvte emytes, mvn
estimvt oh vkvsamat estemerkekot, momis
hesaketv yuksvsekon ocvren.

233. CHEROKEE. (*N. Am. Indian.*)

᠐᠗ᠢᠶᠵᠢ ᠬᠢᠰᠢᠶ ᠭᠣᠯᠢᠳᠤᠭᠤᠨ ᠶᠤᠨᠠᠨᠠᠯᠤ ᠬᠡᠮᠠᠲᠤᠰᠣᠬᠣᠭᠠᠨᠠᠨᠠᠯᠤ ᠲᠠᠬᠤ ᠬᠢᠯᠤᠨᠠ ᠨᠡᠴᠡᠬᠣᠬᠠ,
ᠰᠢᠴᠢᠤ ᠤᠯᠠᠬᠠ ᠠᠩᠠ ᠶᠤᠨᠠ ᠶᠤᠭᠢᠭᠤᠨ ᠬᠠᠬᠢ ᠣᠮᠠᠲᠤᠳᠤᠰᠣᠬᠣᠭᠠᠨᠠᠨᠠ ᠣᠯᠡᠴᠡᠳᠤᠨᠡᠭᠠᠨᠠᠨᠢ.—1 *John* 2: 2.

234. DELAWARE. (*N. Am. Indian.*)

Woak necama guliechtagunenananall kmat-
tauchsowoagannenananall, taku kiluna nechoha,
schuk ulaha wemi elgigunk haki omattauchso-
woaganowa oliechtonepanni.—1 *John* 2: 2.

235. NEZ PERCES. (*N. Am. Indian.*)

Kunki wiwihnath, awitaaishkaiikith, uyi-
kashliph, wiwatashph, Awibaptainaiikith im-
muna Pishitpim wanikitph, wah Miahspim.
Wanikitph, Wah Holy Ghostnim wanikitph.—
Matt. 28: 19.

236. MAYAN. (*Yucatan.*)

Tumen bay tu yacuntah Dioz le yokolcab,
ca tu caah u pel mehenan Mehen, utial tulacal
le max cu yoczietyol ti leti, ma u kaztal, uama
ca yanacti cuxtal minanuxul.

237. MEXICAN, or Aztec.

Ni mehuaz yhuan ni az campa câ in no tâtzin
yhuan nic ilhuiz: No tâtzin é, oni tlâtlacô ihui-
copa in ilhuicatl yhuan mixpan têhuatl.—(*Luke*
xv. 18.)

SPECIMEN VERSES.

238. NEGRO-ENGLISH. (*Surinam.*)

Bikasi na so fasi Gado ben lobbi kondre, va
a gi da *wan* Pikien va hem, va dem allamal,
dissi briebe na hem, no sa go lasi, ma va dem
habi da Liebi vo tehgo.

239. CREOLESE. (*West Indies.*)

Want soo Godt ka hab die Weereeld lief, dat
hem ka giev sie eenig gebooren Soon, dat
sellie almael die gloov na hem, no sal kom
verlooren, maer sal hab die eewig Leven.

240. AYMARA. (*Peru.*)

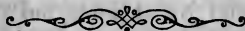
Hucama Diosaja mundo munana, sapa
Yokapa quitani, taque haquenaca iau-siri
iñayan hacaña-pataqui.

241. ARRAWACK. (*Guiana.*)

Lui ké uduña abba Wadîli uria karaijakubá
je namaqua Wunabu ubannamámutti, nassi-
koattoanti tuhu Wunabu ubañamün. Lui ké-
wai assikissia namün ikissihü, pattahü na
kakünti, hallidi na kassikoanibia ba ukun-
namün.—*Acts* 17: 26.

242. QUICHUAN. (*Argentine.*)

Pachacamackea chikatami runacunata mu-
narca, chay Zapallay-Churinta kokcurca, tucuy
paypi yñiic, mana huañunapac, uññay cauzay-
tari apinanpac.



ABOUT THE SPECIMENS.

Making due allowance for repetitions, the foregoing specimens represent about 213 languages and dialects.

It is interesting to note a demand still existing for some of the earliest versions, which, though antiquated in form, are still used in church services and by scholars. Among these are: the Syriac, Coptic, Ethiopic, Armenian, Georgian, and Latin. Versions were made at an early date in Arabic, Persian, and Amharic, but the specimens here given are taken from translations of more recent times.

A large number of versions came into being in connection with the Reformation, and before the year 1650 every country in Europe, except Portugal, Russia, and Turkey, had at least the New Testament, and generally the Bible, in a language spoken by the great majority of its people.

The versions originating outside of Europe, with a few exceptions which will readily occur to the reader, have been made almost within the life-time of men now living, and they illustrate the dependence of modern efforts to evangelize the world upon the printed Scriptures, and the desire of missionaries to furnish them to their adherents.

It should be remembered, however, that only a small part of the work of translating has yet been done. Numerous languages and dialects are spoken, especially in Africa, which have not been even studied by scholars from Christian lands; and, in many cases, versions which are represented in this pamphlet by specimens embrace only the New Testament, or, it may be, a single Gospel. One hundred and seventy consecutive specimens represent fifty-six translations of the entire Bible; of which, thirty-five were circulated in Asia, nine in Africa, nine in the Islands of the Pacific, and only three on the continent of America.

WHAT ABOUT THE FUTURE?

Speaking of a comparatively limited area, a learned author (Mr. Cust) suggests : As regards the Peninsula of Nearer India, scores of its languages will disappear under the pressure of the magnificent Aryan vernaculars of Northern India (the Hindi, Bengali, and Marathi), and the two great Dravidian vernaculars of Southern India (the Tamil and Telugu), which will become the linguistic media of 200,000,000, charged fully, perhaps immoderately, with loan-words from Sanskrit, Arabic, Persian, and English. In these languages will be developed a new Anglo-Indian culture, and perhaps a new religion.

The characters in which these languages will appear in the future is uncertain, and there will probably exist, as now, two Northern varieties, the Nagari and Bengali, and two Southern, the Tamil and Telugu, while the adapted Arabic and the adapted Roman characters will be largely used by the state, the missionaries, the foreign communities, and all who stand outside the great Brahminical religion.

If we are wise in time, all those teeming millions, who are ready to pass from paganism and savagery to some form of book-religion and civilization, will be led gently into Christianity and the use of the Roman character; their language must depend upon the innate strength of their own non-Aryan form of speech in the death-struggle which must take place with the great Aryan vernaculars.

As regards the Peninsula of the Farther India and the Archipelago, it is hard to form any linguistic horoscope. The great vernaculars of Burmese, Siamese, and Annamite will probably dominate on the Continent, and Malay and Javanese in the Islands. For Malay, as for Hindustani, a magnificent future may be anticipated among the great speech-media of Asia and of the world.

BIBLE SOCIETIES.

One characteristic feature of the nineteenth century is the formation of Bible societies for the publication and distribution of the books of Holy Scripture. The sixteenth century was prolific in new versions of the Holy Bible, and the seventeenth century saw a large circulation of copies, no less than 472 editions of the authorized English version having been published before its close. But it was reserved for these later years to behold the hearty union of Christian men standing on the broad platform of the Bible, and leagued together for the single purpose of disseminating the Scriptures in the received versions where they exist, and in the most faithful where they may be required. First among these associations was the **BRITISH AND FOREIGN BIBLE SOCIETY**, founded in 1804, which at the close of its eightieth year, having extended its operations to almost every country in the world, had put into circulation more than *one hundred million copies* of Bibles, Testaments, and portions of the Bible, in above *two hundred and sixty* languages and dialects, and had expended nearly *ten millions sterling* in translating, printing, and disseminating the Scriptures. While one-half of its total issues are in the languages of the United Kingdom, it has its agents and correspondents, colporteurs and depots in every part of Europe, and besides this, Syrians and Persians, Indians and Chinese, Abyssinians and Kafirs, the islanders of Madagascar, New Zealand, and the South Seas, Mexicans and Esquimaux, with many others, can say that through its means they hear in their own tongues the wonderful works of God. Schools and hospitals, prisons and reformatories, railway stations and hotels, the army and the navy, can testify to the blessing it has conferred on them. Poverty, trouble, sickness, and even blindness, present a claim to which it never turns a deaf ear.

THE AMERICAN BIBLE SOCIETY

Was organized in the city of New York, in May, 1816, by a convention of delegates from Bible societies in different parts of the country. It had been preceded by a large number of local and independent organizations, the oldest of which was that established in Philadelphia in 1808, but most of these became satisfied of the advantage of concentrating their resources and energies, and cheerfully enrolled themselves as auxiliaries of the national Society.

The Society was afterwards incorporated by the legislature of New York, and empowered, on certain conditions, to take real estate by gift, bequest, or devise, so that it is fully competent to guard all trusts committed to its custody.

Its business is conducted by a Board of Managers, consisting of thirty-six laymen of various Christian denominations.

Its work is benevolent and unsectarian. It has but one aim, and that is to encourage a wider circulation of the Holy Scriptures. Its fundamental law requires that this should be without note or comment. The only version in the English language which it can circulate is that which has been commonly received since the year 1611. It aims to extend its influence to other countries, Christian, Mohammedan, and Pagan, and during the last year has aided in circulating the Scriptures in France, Spain, Germany, Austria, Italy, Norway, Sweden, Russia, Siberia and the Amoor, Greece, Turkey, Syria, Persia, India, Siam, China, Japan, Mexico and Central America, Brazil, Uruguay, the Argentine Republic, Chili, Bolivia, Peru, Africa, the West Indies, and the Islands of the Northern Pacific. At the close of its sixty-eighth year its total issues of Bibles, Testaments, and integral portions of Scripture are 43,892,031, its expenditures in this work having exceeded *twenty-one millions of dollars*.

TRANSLATIONS.

Since the era of Bible societies began, the Christian scholarship of the world has produced not far from three hundred versions of the Bible or parts of the Bible; and more than two hundred languages and dialects have thus for the first time been enriched with the literature of this book. For the making of new versions, involving, as in many cases it has done, the reduction of a language to writing, the compilation of a dictionary, and the construction of a grammar, the world is indebted to the learning, the piety, the philanthropy, and the indefatigable zeal of Christian missionaries of various lands.

Few persons appreciate the difficulty of rendering the Scriptures from the original Hebrew and Greek into languages which have not been previously pervaded and moulded by Christian thought; yet in laying foundations for generations that are to follow, one may well devote to the work the energies of a lifetime. The translation of the Bible into Arabic, by Dr. Eli Smith and Dr. Van Dyck, required the labour of sixteen years. Dr. Schauffler, of Constantinople, completed in 1874 the translation of the Turkish version of the Scriptures which he began as long ago as 1860. Fifteen years of continuous labour were spent by Dr. Schereschewsky in rendering the Old Testament into the Mandarin Colloquial. After forty years of study and of missionary labour, Dr. Williamson and Dr. Riggs completed their Dakota version of the Bible, and one of them estimated that he spent on an average full thirty minutes on each verse he translated. Protestant missionaries were sent to Japan in 1859, but twenty years had passed before their translation of the entire New Testament was ready for circulation. These are illustrations of the labour expended by Christian missionaries in the preliminary work of preparing new versions of Scripture.

EARLY PRINTED BOOKS.

The earliest book known, printed with moveable metal types, is a folio Latin Bible published at Mentz about the year 1455. No tradition gives the number of copies, which was probably less than three hundred. Many of these were printed on vellum, a material made from the skins of very young kids and lambs, which, though costly, was preferred to paper. As each Bible contained 641 leaves, the skins of more than 300 animals were required for every copy. In that century two men, working at one press, could print 300 sheets a day.

The version of the English Bible now in common use was first printed in 1611, in a folio volume which contains about 1,200 pages, each measuring 16 inches by 11. If two pages were printed at one time, and 180 impressions were taken in an hour, each press, in a day of ten hours, would yield the equivalent of three Bibles, and ten presses would be required for a production of 9,000 Bibles a year.

At the Caxton Exhibition, in London, 1877, it was considered a noteworthy feat that within twelve consecutive hours a hundred copies of the Bible were printed in Oxford, forwarded to London, and there fully bound in morocco, and exhibited the same day at the South Kensington Museum.

THE MANUFACTURE OF BIBLES.

The printing for the American Bible Society in English, and in some foreign languages, is done in New York, at the Bible House, upon fifteen Adams presses of medium size, and six stop-cylinder presses of the largest size, the capacity of the whole being sufficient for the annual production of about two million volumes of the Scriptures, large and small.

The stop-cylinder press takes a sheet of paper, 32 by 44 inches; and printing 64 pages, 24mo, at each impression, throws off 960 pages, or the equivalent of one small Bible, every minute. This is at the rate of six hundred Bibles a day. Volumes of large size are completed with corresponding rapidity, the largest quarto volume requiring only about eight minutes of press-work.

In the bindery, the use of modern machinery contributes to the economy of manufacture. Twelve book-folding machines and six book-sewing machines, each of which requires a single attendant, do the work of more than a hundred hand folders and hand sewers. Each folding machine is expected to fold from 1,500 to 1,800 sheets an hour, and each sewing machine does the stitching of 1,500 sheets in the same time. A visitor who spends four minutes at the press, and as much at each of these machines, sees in that time what is equivalent to the printing of four Bibles, the folding of two, and the sewing of two.

At the same time, it is not intended that the most rapid operations of manufacture should interfere with thorough and enduring workmanship.

In general, the Society's printing is done from its own electrotypes plates, which have been prepared with great care and at a large outlay. Especial pains are taken with the proof-reading, and it is believed that publications can rarely be found which are so uniformly free from errors of the press.

In foreign lands, the printing for the Society is done sometimes from plates, but more usually from types, or from lithograph stones, or engraved blocks of wood, according to the customs of the people for whose benefit the Scriptures are prepared.

CIRCULATION.

There were issued from the Bible House, New York, in the year ending March 31st, 1884, 1,357,051 volumes, of which 474,425, or more than one-third, were Bibles. About five-sixths of the whole were in English; of the rest, 69,625 were in German, 32,937 Spanish, 27,909 Swedish, 24,437 Danish, 8,120 Portuguese, 5,061 French, 6,000 Italian, and 4,600 Welsh.

About 600,000 volumes were purchased by auxiliariy societies; 480,000 were committed to the Society's colporteurs; 150,000 were sold at the Bible House, at retail or to dealers; and about 50,000 were put in circulation in the form of grants to individuals, churches, Sunday schools, and benevolent organizations. Nearly 60,000 copies were sent to foreign countries: to the West Indies, 5,418; to islands in the Pacific, 4,461; to Mexico, 12,798; to Central and South America, 17,191; to Africa, 12,025.

The total distribution in foreign lands exceeded 510,000 copies, including 200,000 in China, 34,000 in Japan, 52,000 in Turkey, Greece, and Egypt, 5,500 in Persia, 9,000 in Brazil, 13,900 in La Plata, 13,000 in Germany, 24,000 in France, 6,900 in Spain, 8,300 in Austria, and 36,000 in the Russian empire. In effecting this distribution more than 400 colporteurs were employed in the United States, at the expense of the American Bible Society, and three hundred and twenty-eight persons were similarly engaged in foreign lands.

The circulation of the British and Foreign Bible Society during the same period was 3,118,304 copies, of which 827,850 were Bibles, and statistics show that since the year 1804 more than one hundred and eighty millions of Bibles, Testaments, and integral portions of the Bible, have been distributed in all parts of the world through the agency of Bible societies alone.

NEED OF BENEVOLENT CONTRIBUTIONS.

The American Bible Society appeals to all who love the Bible to aid its work of circulating the Scriptures.

1. Its publications when sold yield no profit, the prices being put so low as to return no more than the cost.

2. Its annual grants of Bibles and Testaments for distribution in our own land are numerous, and with the growth of our population, the number of those who look to it for aid is constantly increasing.

3. In its colportage work, in connection with the fourth re-supply of our country, it aims to search out all destitute families and to carry the Bible to their very doors.

4. It makes other large expenditures to promote the wider distribution of the Scriptures, especially in destitute parts of the land.

5. Its aid is freely extended to foreign lands, and especially to those in which American missionaries are labouring; in this way more than one million dollars in money have been expended during the last ten years.

6. While the expenses of administration at the Bible House are provided for by the rentals of a building erected through the liberality of the citizens of New York, the Society is dependent upon the free gifts of the public for all other departments of its beneficent work. By remembering the Society in their wills, as many generous men and women have done, its friends may help its work after their own decease.

Form of a Bequest to the Society.

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, the sum of _____, to be applied to the charitable uses and purposes of said Society.

HOW TO HELP THE SOCIETY'S WORK.

The sole object of the Institution is to encourage a wider circulation of the Holy Scriptures without note or comment. In this it seeks the hearty co-operation of all who love the Bible. Its friends may aid its work—

(1) By buying and circulating its books. Its publications are admirably adapted for all classes of persons: books in large type for the aged; in raised letters for the blind; parts of the Bible for the convenience of readers who prefer not to hold a heavy book; reference Bibles for those who compare Scripture with Scripture; Bibles in various languages for foreigners; and of various sizes for pulpits, families, travellers, scholars, and others. Being offered for sale at cost, these Bibles do not often make their way through the ordinary channels of trade, and are seldom advertised in newspapers. Still they are widely distributed through the country, and may be found or ordered through the *county depositories* at numerous points, or through any dealer in books. Whoever buys for distribution to the poor becomes a helper in this work.

(2) By commending the Scriptures to others, and convincing men that they owe it to themselves, their families, their country, and their God, to own, read, and study this sacred book.

(3) By entering heartily into arrangements providing for a thorough and economical resupply of districts with the Bible. This home-work of exploration and supply falls properly within the province of local societies auxiliary to the American Bible Society. Their efficiency and success depend mainly upon the voluntary co-operation of churches and individuals.

(4) By sending donations to the American Bible Society for its benevolent work in our own and in foreign lands, that it may sow the seed of truth in the great and accessible field which opens before it.

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The publications of the American Bible Society are offered to all who desire to purchase, in any quantity, at cost prices.

Accuracy of the text and substantial quality of material and workmanship distinguish the Society's publications.

A catalogue of the Bibles and Testaments published and for sale by the Society may be obtained on application at the Bible House, New York.

THE BIBLE SOCIETY RECORD,

a monthly periodical of sixteen pages, designed to furnish information concerning the preparation and distribution of the Scriptures at home and abroad, is mailed from the Bible House to subscribers, at thirty cents a year for a single copy.



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FROM THE BEGINNING OF HIS REIGN
UNTIL HIS DEATH

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